

# THE CHRISTIAN HERALD.

VOL. IV.] Saturday, November 8, 1817. [No. 7.

*Speech of the REV. MR. THORPE at the First Anniversary Meeting of the REYNOLDS COMMEMORATION SOCIETY at Bristol (England.)*

For an account of the late Richard Reynolds, the great philanthropist whose name adorns the above mentioned Society, see No. 10, page 150, in the *second volume* of this publication. Those who have read the excellent speech of the Rev. Mr. Thorpe at the formation of this Institution, which is given in the Number above mentioned, or any other of the eloquent productions of that masterly genius, will doubtless be prepared to anticipate a rare pleasure in the perusal of the following specimen of his rhetorical powers, exerted in favour of a subject so worthy of them : nor will that expectation be disappointed. For a copy of this speech we are indebted to our valuable correspondent at the above place.

The Rev. Mr. Thorpe spoke as follows :—

“ Mr. Chairman,—The righteous shall be had in everlasting remembrance. Such is the dictate of inspiration, and such is the language of your Society. But while we render all due honours to the memory of the righteous man, whose virtues we this day commemorate, let us not forget to give glory to that God who bestowed upon his honoured servant so fair an image of himself. When a person of brilliant and dazzling talents is suddenly thrown upon the world, as in the case of a phenomenon in the heavens, it is common to seek after some solution of him ;—to inquire into his birth and parentage ; his education and manner of life ; the incidents of his childhood, and of his youth ; to analyze, if I may so speak, the elements of which his character is composed ; to mark the steps by which he rose to that point, from which he burst upon society ; in a word, to examine and re-examine the validity of his claims to public attention. In like manner, when a character of singular and transcendent moral excellence is held up to public view, and attracts universal admiration, it is natural to inquire into his origin and connexions ; the principles by which he was actuated, and the school whence those principles were derived. SUCH A CHARACTER WAS RICHARD REYNOLDS. So modest, and yet so dignified ; so judicious, and yet so liberal in the distribution of his bounties ; so discriminating and successful in the detection of imposture, and yet so unbounded in his benevolence ; combining as he did such unbending integrity with so much tenderness of heart—“ *take him all in all, we ne’er shall look upon his like again.*” In a world like this, defiled by sin and sunk in selfishness, such exalted characters are rarely to be found.

The same rank that MILTON holds among the poets ; the same rank that NELSON holds among the commanders of the British navy ; the same rank, but shining with a milder lustre, does REYNOLDS hold amongst the philanthropists, who, in different ages, have appeared the delight and wonder of mankind. We admire the imagination of the poet : we are astonished at the bravery of the warrior : but love, reverence, and admiration, exert all their powers, and rise into rapture, while we contemplate the virtues and the labours of the philanthropist. We become weary amidst the imaginary scenes and imaginary worlds into which we are conducted by the enchanting wand of the poet ; and gladly descend to earth again, that we may hold converse with beings like ourselves. We turn with horror and consternation from the blood and carnage, the piercing shrieks, the dying groans, the mutilated limbs, and all the mighty havoc inflicted by the sword of the conqueror. But we follow without weariness the footsteps of the philanthropist, whithersoever he goes. With silent wonder we attend him in his visits to the hut of cheerless poverty ; the abodes of age and decrepitude ; the cottage of industry, sunk in disease and maimed by misfortune ; the habitation of the weeping widow, and her helpless unconscious orphans ; the hovel of wretchedness and black despair ; and without reluctance—nay with cheerful steps, we descend with him to the dungeon of misery and guilt, the last, the lowest stage of infamy and woe. With pleasure, such as charity only knows, we behold a new creation in the moral world, rising before the godlike man. The furrowed cheek is smoothed, and the winter of age wears the aspect of spring ; the hut of poverty is no longer cheerless ; industry is restored to health and vigour, and plies its wonted task ; the widow wipes away her tears, and smiles ; her orphans have enough, and her house is no longer the house of mourning ; hope illumines and expands the countenance, where despair had darkened and contracted every muscle ; and penitence descends to enlighten the dungeon, to break the chains of guilt, and by its kindly influence to dissolve the heart of the guilty criminal. What are the fascinations of the poet, or the exploits of the warrior, compared with scenes like these ? We find it good to be here. The place whereon we stand is holy. We taste the joys and imbibe the spirit of the good man himself. We seem to rise above the selfishness of nature. We catch a portion of the flame that glows in his bosom. We mingle our tears with his tears, we share his trials, and exultingly exclaim, “ Oh the luxury of doing good ! ” But we do not stop here ; we rise higher still, and lift the veil of the heavenly sanctuary, to take a more than distant glimpse of that more than mortal glory that glows behind. We ascend to the Original of all good, whose image is impressed on the blessed inhabitants of glory, and transmitted to an inhabitant of this world. We forget our sorrows, and lose ourselves in the contemplation and enjoyment of the loving kindness of the infinite Majesty of the Universe. This was the exalted source of all the excellence by

which the venerable REYNOLDS was distinguished. "He had nothing but what he had received." He felt, and was ever ready to acknowledge, that he was a debtor to sovereign mercy alone.

Humility was the most prominent feature in his character. Although the whole empire felt the effects of his beneficence, so industriously were his charities concealed, that after his decease many were heard to ask the question, "*Who is this Richard Reynolds?*" It was not until the formation of your Society that multitudes who had never heard his name began to inquire into his origin and connexions; the principles which form the basis of his character, and the school whence those principles were derived. To these inquiries there is one short and comprehensive answer. RICHARD REYNOLDS WAS A CHRISTIAN. Under the regenerating influence of Christianity he became a new creature; upon her lap he was nurtured, under her discipline he was trained: and the whole career of his benevolence was nothing more than a practical exemplification of the lessons he inculcated. In her school, under her tuition, and by her fostering hand only, such characters ever were, or ever can be formed.

How odious when placed with the names of Howard, Hanway, Thornton, and Reynolds, are those of Paine, Voltaire, Hume, Bolingbroke, and of the whole race of infidels. Here you recognize angels of mercy amidst fiends of wrath; saviours amidst the destroyers of mankind. In vain will you search for men like them amongst the heroes, sages, and patriots of antiquity, whose names and virtues are emblazoned, and held up to the admiration of future ages. It is a remarkable fact, that *heathenism never founded an hospital, or endowed an alms-house*. Look at mighty Athens, and you will every where perceive monuments of taste and genius, and elegance! Look at imperial Pagan Rome in all her glory! You will behold all the *grandeur of the human intellect unfolded* in her temples, her palaces, and her amphi theatres. You will find *no hospital or infirmary*; no asylum for the aged and the infirm, the fatherless and the widow; the blind, the dumb, the deaf; the outcast and the destitute. How vastly superior in this respect is Bristol to Athens, is London to Rome. These, Christianity, are thy triumphs! These are thy lovely offspring! they all bear the lineaments of their common parent. Their family likeness proves the sameness of their origin. Mercy conjoined with purity is the darling attribute of our holy religion. Its great founder was mercy embodied in a human form. His incarnation was the condescension of mercy. His miracles were the omnipotence of mercy. His tears were the dew drops of mercy. His death was the channel of mercy, and his exaltation is the high ground whence mercy descends in copious streams to cheer, and bless, and save, a ruined world. His followers are conformed to his image. Those virtues which shone in him shone in Reynolds also; though with a diminished lustre, when compared with his great original:—yet in a brighter lustre than in the rest of mankind.

But whence, it may be demanded, came it to pass that this man



rose so high above the great mass of professed Christians? The answer is obvious. The great mass of professed *Christians* are *Christians only by profession*. Reynolds was a Christian in reality. His Christianity was cordial;—ardent;—energetic. Not an empty name;—a barren speculation; but a vital principle. Vital Christianity is not so much a solitary beauty, as it is an assemblage of all beauty. Here faith and hope, joy and peace, fortitude, temperance, and patience; awe, reverence, and devotion; supreme love to God, and kindness to man; abhorrence of all sin, and pity for the sinner; mingle their beams, and shine with united glory. It combines the wisdom of the serpent with the innocence of the dove; the gentleness of the lamb with the courage of the lion. It adds a charm to the bloom of youth, and converts the hoary head into a crown of glory. It gives dignity to the palace, and brings all heaven into the cottage. The king upon the throne is not so venerable by the crown that encircles his brow, as by the religion that renders him the father of his people, and the obedient servant of the Sovereign of the World.

Such was the religion of the man whom we loved. He was indeed a good man in the scriptural sense of the expression.—Perhaps there is no term in the English language that is more generally misunderstood than this. How various are the rules by which goodness is estimated! To how many opposite characters is the epithet of good indiscriminately applied! If a man be punctual in the payment of his just and lawful debts, though his honesty should only be the effect of sound policy; if he be regular in his attendance on religious ordinances, though his religion should be a mere empty form unconnected with the power of godliness; if he be ready to support and patronize public charitable institutions, though his benevolence should be the effect of ostentation; if he be affable and good-humoured in his general intercourse with society, though his affability should be the result of natural feeling, or a tissue of time-serving insincerity; he will seldom fail to obtain the appellation of "*As good a man as ever lived*." But while his claims to this honourable character are universally admitted; when weighed in the balances of the sanctuary, it is possible that he will be found destitute of a single atom of real goodness. The goodness of Richard Reynolds was of a higher order, and derived from a nobler source. It was a new creation of the heart. It was a little drop from the immense ocean of God's everlasting love. It was the opening of a glorious day, which shall brighten with fresh accessions of glory through the lengthening ages of eternity.—It was not the love of the world exerting itself under a specious form, but the love of Christ constraining him to the service of God and man. He saw the mild radiance of infinite beneficence beaming from the face of Emanuel, and changing him into the same image from glory into glory.

But after all, Richard Reynolds was a man of like passions with ourselves. His religion was not the religion of an angel, but of a sinner; a sinner saved by grace; and dependent upon grace to

the last moment of his mortal existence. He groaned like us, under the body of this death ; and encountered many a hard conflict in subduing the flesh, that the spirit might rise unto God his Saviour. Conscious of the imperfection and sinfulness attendant upon his best actions, in the propitiation of his Redeemer he reposed all his hopes of a blessed immortality. And now his dis-imprisoned spirit, mingling with angels and archangels, and all the blessed company of heaven, presents the first fruits of eternal bliss before the eternal throne, and with joy, and wonder, and adoration, joins in the song of the lamb, *Thou wast slain, and hast redeemed us to God by thy blood, and hast made us Kings unto God the Father ; and we shall reign for ever and ever. Not unto us, not unto us, but unto thy name be all the praise, for thy mercy and thy truth's sake.*

If then we must panegyryze, let this be done in the way that best comports with the most ardent wishes of our departed friend while on earth, and now he is in heaven ; that is, by promoting the cause of mercy and benevolence to which his heart and life were devoted. At the formation of your Society considerable regret was felt that the contributions were so feeble, so unworthy of the character of the man ; so inadequate to the magnitude of your object ; and I will candidly confess, that when I have been asked in different parts of the kingdom, *what was the amount of the subscriptions to the REYNOLDS'S COMMEMORATION SOCIETY*, I have often blushed while forming an answer. But may we not indulge the pleasing hope, that from henceforward the aldermen, merchants, gentlemen, tradesmen, and citizens of Bristol, will have no more occasion to blush, when the same inquiry is repeated ? Is it not extraordinary and disgraceful, that the benevolence of the whole city is insufficient to supply the deficiency of one distinguished individual ? Where, I know not, but this censure must fall somewhere, and most certainly upon the multitudes who have hitherto done nothing. Sir, I implore pardon for my temerity, but I feel for the honour of departed worth ; I feel for the credit of Bristol ; I feel for the sufferings of humanity all around. Let these feelings be my apology.—When the claims of the Society are clearly and properly urged, I entertain the most sanguine confidence, that the voice of complaint will be heard no more, and that numbers of our fellow-citizens will come forward and follow the example which has been set them by those who have already enrolled their names on the list of donors and subscribers. Thus the resources of your Society will be abundantly augmented ; its foundations will be strengthened and enlarged ; and its sphere of usefulness greatly extended. Thus will you transmit the name of Reynolds coupled with benevolence, down to the latest posterity. Thus you will erect a noble monument bearing the inscription “ *Glory to God in the highest ; on earth peace and good will towards men.* ” And thus you will be still rendering to the Author of all good, as ages roll by, the tribute of gratitude which his unceasing mercies demand, until the mystery of his love is finished and the wonders of eternity are

unfolded. And if angels are spectators of what passes here below, however they may look down with pity and contempt upon the folly of pride, the uneasiness of avarice, the gnawings of envy, the restlessness of ambition, the torment of lust, the noise of drunkenness, and the madness of infidelity, they must behold you with peculiar approbation. They mark your progress; they behold with delight your labours of love, and repeat the symphony once heard by the shepherds on the plains of Bethlehem. There is, Sir, a communication between heaven and earth. There is a mystic ladder on which angels are ascending and descending. There are ministering spirits sent forth to minister to the heirs of salvation. If these heavenly messengers, when returning from their office of love, should convey the intelligence to the disembodied spirit of the holy man, of the formation and progress of your Society; will he not strike his golden harp afresh?—If, in yonder regions, where a thousand years are as one day, and one day as a thousand years, after the lapse of twelve of our months, he be recovered from his first surprise at beholding the unveiled majesty of his God?—Oh Bristol! Bristol! thou hast lost thy Reynolds; but his spirit still lives and animates this assembly. One mighty river of thy beneficence is dried up; but God the fountain is inexhaustible. Its channels shall be filled with a thousand tributary streams, which shall convey thy name with the name of Reynolds, amidst the blessings of unborn millions, until the day of the consummation of all things."

#### BRITISH AND FOREIGN BIBLE SOCIETY.

Through the attention of our obliging correspondent at Bristol, England, we are enabled to present to our readers the following contents of the 2d number of MONTHLY EXTRACTS *from the Correspondence of the British and Foreign Bible Society*, published by their Committee the latter part of September last.

*From the Secretary of the Auxiliary Society at Colombo. Ceylon, Feb. 6, 1817.*

To the irreparable loss of our Society, and grief of every individual member, we have lately been deprived of Mr. William Tolfrey. He was suddenly attacked by a violent disorder, which, in less than a fortnight, carried him off; he died on the 4th of January, 1817, and on the 5th his remains were followed to the grave by his Excellency the Governor, and every Civil and Military Officer in Colombo.

By this untimely death of Mr. Tolfrey, in the full vigour of a learned life, (for he was not quite forty years of age,) our Society has indeed sustained a grievous loss; there is not a single person left, who is capable of supplying his place: but we are far from allowing this sad calamity to discourage our resolution, or interrupt our work. Mr. Chater, one of the Baptist Mission, has been in



the Burmah country, where he learned to speak with fluency their language, which is connected with the Cingalese, and still more with the Pali. He had for some time studied much with Mr. Tolfrey, particularly in the translation of the Psalms, and has acquired an extensive and grammatical knowledge of Cingalese. Mr. Armour, of whom frequent mention is made in our Reports, is perfectly acquainted with the common Cingalese, which he speaks as fluently as English. Mr. Clough, a Wesleyan Missionary, has made a good proficiency in the study of Cingalese. These three gentlemen have engaged to superintend the translation of the Scriptures; and they meet for that purpose four times a week. The learned natives, who assisted Mr. Tolfrey, regularly attend these meetings; and it may be well supposed, that they have not studied so long with Mr. Tolfrey, without a great improvement in their knowledge.

*From the Secretary of the Moscow Bible Society, to the St. Petersburg Bible Society. April, 1817.*

With great anxiety we have watched a fit opportunity of sending off the Holy Scriptures to Georgia; and this occasion is now arrived. By means of his Excellency Korneif, nineteen chests are to be sent into Georgia, along with a military transport, by way of the Fort of St. Dimitrius. These chests, containing 400 copies of the Georgian New Testament, and 349 Armenian Testaments, are packing up, to be forwarded to Georgia in the same manner, by other transports. And thus our fellow-believers in Georgia, among whom even a manuscript copy of the New Testament is considered as a rarity, will soon be illumined by the light of the word of God, which rouseth those who sit in darkness and in the shadow of death, and leadeth them into eternal life and blessedness. How will the inhabitants of Georgia, Imeretta, Mingrelia, and Armenia, rejoice to behold such a number of copies of the Holy Scriptures, which make wise unto salvation, brought all at once into their native countries! What a vast number of interesting subjects for reflection do the Bible Societies of our day present to the enlightened and benevolent Christian! Russia delivered, glorified, exalted! What cause of gratitude to Christ the deliverer! And this Russia now multiplies that book which contains in itself the way, the truth, and the life; translates it into the languages of nations still unacquainted with Jesus Christ; and puts it into the hands of all who thirst to know and to love Him who shed his precious blood for us upon the cross, and now sitteth at the right hand of his Father, interceding for our salvation.

The transport of Bibles from your depository has again quickened our operations here. A few days after receiving these Bibles, we succeeded in sending off 300 copies to the different provinces, particularly to the Archbishops and Bishops, who still continue to demand great numbers of copies, to supply those of their flocks who are anxious to obtain them, whose number still continues to increase; and to satisfy whom, many thousands of Bibles and Tes-

taments are still needed: so great is the hunger of our fellow-countrymen for the word of God!

By every post we receive petitions from all parts of the Empire, praying to be furnished with the Holy Scriptures. The contents of some of these petitions, from the poorest of the people, are so striking and pious, that the reading of them draws tears of compassion from our eyes. A discharged subaltern officer writes from Cherson as follows: "I live twenty-three versts" (upwards of seventeen miles English) "from the city; yet I come to it every week on foot, in order to know from the gazettes, what the Christ-loving Bible Society is doing, which our great sovereign protects and supports. Oh! how joyful it is for me to read, that all men are now striving to know the word of God! I pray God, that he may lengthen my life, till I shall hear that all men are beginning to *live* also according to the word of God! I earnestly beg the benevolent Moscow Bible Society to send a Bible for me and my children; and on account of my poverty, gratis. I desire no other riches. The word of God! This is my treasure; possessing it, I am ready to die!"

Our Bible Depository is visited every day by people of all classes and denominations. On the day when the transport of Bibles arrived from St. Petersburg, a multitude of people assembled at the Depository, desirous of purchasing. The sale did not commence, however, till three days after, when the Bibles left the bookbinder. That morning, at the break of day, upwards of twenty persons stood before the doors of the Depository, which were still shut, patiently waiting to purchase Bibles. Since that period the number of purchasers daily increases.

*From his Majesty the King of Denmark, written with his own hand, addressed to his Serene Highness, Charles, the Landgrave of Hesse. Nov. 9, 1816.*

The Bible Society, as it is now conducted, is excellent, and deserves all possible encouragement. The reading of the Bible is of the greatest importance in these times, (which present a strange mixture of superstition and infidelity,) and **DESERVES THE UTMOST ATTENTION FROM EVERY GOVERNMENT.**

#### TURKISH BIBLE.

The lamented decease of Baron Von Diez, of Berlin, while engaged in superintending the printing of this work from the Leyden Manuscripts, will cause the following extract from a letter, written by him shortly after the commencement of his undertaking, and not before printed, to be read with particular interest.

"If I find, in the progress of the work, Hali Bey's version as correct as hitherto, I do not say too much when I assert, that it will rank among the very best versions of the Sacred Volume; and in many passages even excel them. I really begin to think, that Hali Bey enjoyed peculiar assistance from God in this work. His style is truly classical, and will gain



the hearts of men among all Turkish or Tartar tribes, which it will reach; for they are extremely partial to every thing that exhibits the language in its perfection. This seems to me a providential circumstance. Indeed, should the Turkish language ever be lost, it might be restored, from this work, in all its copiousness and ease. Having made the Turkish language for thirty years my constant study, and considered it almost a second mother tongue, it is really a treat to me every morning to sit down, in order to hear the word of God speaking to me in this language.

"I am truly affected by the kind interest which the excellent Lord Teignmouth takes in this work, as indeed in the cause of Christianity in general. I am confident that God will abundantly reward him in a better world, through Jesus Christ our Lord. Will you assure him of my sincerest veneration; and tell him, though I am determined not to grow weary in the work I have undertaken, I shall yet consider his kind participation, and that of all British Bible friends, as a powerful stimulus to animate my exertions. Their pious wishes and prayers will be the best pledge to me of the Divine assistance, for which I daily pray myself.

"P.S. When Mr. Lodge brought me the manuscripts, and related to me the temporary loss of his trunk, I told him he owed the recovery of it to the treasure it contained. A peculiar kind providence of God watches over every thing that promotes his cause."

The state of the Baron's mind, on the 1st of April, 1817, (a week only previous to his dissolution,) is thus described by one of the Secretaries to the Prussian Bible Society, after returning from an interview with him.

"He was resting his head on his writing-desk, hardly able to speak: but the few words he said, gave me great pleasure. 'I shall indulge a hope,' said he, 'that God will restore me, that I may be able to finish the Turkish Bible: but if he should have otherwise ordered it, his will be done. I can say with Paul: If I live, I live unto the Lord, or if I die, I die unto the Lord. I partook,' continued he, of the Lord's Supper last week, in order to be strengthened thereby in communion with my Saviour."

The completion of this work having been assigned to Professor Kieffer, of Paris, Interpreting Secretary to the king of France, a gentleman of high character, and great attainments in Turkish literature, the French government very liberally granted the Professor leave of absence, to confer with the Committee in London, to proceed to Berlin, &c. and free permission to have the necessary materials imported to Paris free of duty.

*From Alfred Hennen, Esq. Secretary to the Louisiana Bible Society. New-Orleans, February 22, 1817.*

The first 1000 Spanish New Testaments were just distributed, as the second donation arrived. Within the last two months I have had numerous applications from Spanish captains of vessel, crews, and others, for the Testament; a few copies of which have been taken by almost every vessel that has sailed for a Spanish port.

From frequent inquiries, I believe the Spaniards are much pleased with reading the Testaments; but they very often inquire, if the whole of the Bible will not be printed and circulated among them; and express a wish to have the Old as well as the New Testament.

*From the Rev. D. Dickson, Secretary to the Edinburgh Missionary Society, West Kirk, Edinburgh, April 22, 1817.*

The Directors can never forget, that it was owing to the aid afforded them by the British and Foreign Bible Society, that they were enabled to print the Turkish Tartar New Testament at Karass; and cannot, therefore, but view your Committee as having been instrumental in proving this best of all gifts for the numerous individuals, Mahomedans, Heathen, Armenians, Greeks, and Jews; among whom it has already been distributed throughout a vast extent of country, till then almost wholly unilluminated by a single ray of divine truth.

The intelligence which the Directors have lately received from the Crimea in particular, so immediately following the peculiarly interesting accounts of Mr. Pinkerton's visit to that peninsula, is such as to lead to anticipations the most animating and delightful. Mr. Paterson (Missionary at Karass) spent the most of the month of June there, and, wherever he went, whether to cities, towns, or villages, or to residences of the Tartars in the more open places of the country, the reception which he, and the object of his visit, the distribution of copies of the New Testament, met with, were the same. The interest, as well as readiness, with which every class of the population, and of every different religion, received copies, and read them, and with which they listened to Mr. Paterson's explanations of Christian doctrine; and the regret which they expressed when he had no more copies to give away, and was obliged to separate from them, he describes as having perpetually excited his gratitude, and called forth his praise to that God whose precious revelation he was communicating to them. Though his health suffered considerably during his journey, his spirits were continually revived by the scenes presented to him. Wherever he halted, he was instantly surrounded by multitudes of people, pressing with eagerness for copies of the Word of Life; disappointed if their wishes were not instantly complied with, and not to be repulsed till they gained the object which they had in view. Sometimes from the top of the cart on which he rode in the market-places of the towns, or in the midst of an open place, he would stand for hours together, talking to the listening and wondering people, concerning the great truths contained in the Sacred Volume, which he was about to put into their hands. At other times, he would sit in the midst of a group at the foot of a tree, and read to them portions of the Scriptures, unfolding their meaning as he went along; addressing them on the value of their souls; or replying to the questions and objections, which were suggested to them by what he said.

*Malta Bible Society.*

Official accounts have been received of the establishment of a Bible Society at Malta, of which the Rev. W. Jowett, the Rev. Mr. Lowndes, and Dr. Cleardo Naudi, are Secretaries. The Committee, consisting of Members of the British, Greek, and Maltese nations, held their first meeting on the 27th of May, 1817. Five hundred pounds have been granted in aid of the funds of this important Institution.

*From the Second Report of the Swedish Bible Society.*

With renewed and sincere veneration, and under a sense of deep gratitude, your Committee again bring before you a name which we have all learned to reverence ;—that of the British and Foreign Bible Society—the Parent of every Bible Institution throughout the world. Their zeal shrinks not from the most extended undertakings, and their wisdom and liberality entitle them to that honourable name. The year past has, like the preceding, witnessed their love for the Swedish Biblical work ; and not only has this Society received from them 300*l.*, (which have materially aided our cause,) but they have likewise, with a parental affection, rendered powerful assistance, either for the support of existing Auxiliary Societies in our native land, or as an encouragement to bring new ones into existence.

By means of these providential subsidies, united to the exertions and liberality of friends at home, our Biblical work has been kept in progress ; and your Committee have been enabled to publish 13,000 complete Bibles, and 8000 New Testaments ; most assuredly the greatest number of copies of the Scriptures ever issued from the Swedish press in one year. The total published, (commencing with those of the Evangelical Society,) amounts to 73,600 New Testaments, and 31,500 Bibles ; besides 3000 copies of David's Psalms, all which (with the exception of 5000 Bibles, and 3000 New Testaments) are already in the hands of the public. It will be thus seen that your Committee have, by God's assistance and blessing, endeavoured to do their best ; and they trust, that, as Bible Associations are increasing, and will gradually empty their small rills into the broad streams of the local Bible Societies in country places, the supply will considerably increase, although (to judge by the means in hand) not in proportion to the existing hunger in the land for the word of God.

*Cologne, July 19, 1817.*

Our Bible Society prospers, and we often meet with signal proof of the distinguished regard in which the word of God is held, not only by our Protestant, but also by some of our Catholic brethren, whose mouths overflow with expressions of gratitude and admiration, for being put into possession of so invaluable a book, (the New Testament,) at such an easy rate, and even receiving it gratuitously. One person lends his copy to another : some express their readiness to oblige their neighbours by any friendly



service in their power, if they will but procure them a copy of the New Testament. Let me specify two instances that fell under my own observation :

A Catholic borrowed a Testament of a lady—was exceedingly pleased—implored a copy, and, having obtained it, was at a loss how to testify his joy and gratitude. “Money,” he said to the lady, “cannot pay for such a treasure : I possess a weather-guage, (a kind of fish showing the weather) which I have fondly nursed for years; will you accept of it as a small token of my grateful joy ?”

The same lady presented a New Testament to another Catholic, who paid a rix-dollar (about three shillings) for it ; yet not satisfied with this, he pressed his benefactress to accept of a beautiful snuff-box of mother of pearl. Several others were so pleased with the contents of the New Testament, that, after having perused part of it, they sent in from three to five shillings as an acknowledgment, and gave alms to the poor.

*From a Roman Catholic Clergyman on the Continent.*

I am occupied both day and night ; feeling no disposition in this time of difficulty to relax my efforts, but, on the contrary, a resolution to apply my utmost strength to this divine work. The injurious opposition given to it has required, and still requires, my most close and unceasing attention. Indeed, but for the sufficiency of the grace of God supporting me, it must have exhausted my strength. The very powers of darkness are spreading their murky wings to stop the breaking forth of the light of the Gospel, now so happily evident in all parts. But neither this, nor any other thing they can do, makes me afraid : on the contrary, I arm myself with double activity to distribute the New Testament, and am resolved that the wheels shall go round the faster for their obstructions.

The enclosed account exhibits the number of copies of the New Testament which I have dispersed, or am about to disperse. It will show that the work of the almighty and merciful God, in the distribution of his word, goes on still prospering, by his help, in the very midst of his enemies. And how many more copies still could I distribute, if the tender hearts and munificent hands of your Bible Committee should be so opened, as to supply me with the requisite funds ! The sums that I am obliged to be bold to ask of you, are indeed very large ; but how vastly greater, nay, transcending all price, is the value of souls redeemed by the precious blood of Christ, and to be healed by his doctrine ! Nor less weighty is that crown, immortal and imperishable, which he shall receive, with and from the Saviour, to whom, before the throne of the Lamb, it shall be said, in sounds of heavenly approbation, “Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me !”

N. B. A very large grant has been lately made, to assist this correspondent in distributing the Scriptures.

*St. Petersburg, July 29, 1817.*

On the 7th instant, sixteen waggon loads of Bibles and Testaments were all sent off at once for different parts of the empire. Our yesterday's sitting of Committee lasted upwards of three hours; and the accounts read from the provinces were of the most exhilarating kind. The venerable Exarch of Moldavia writes to the Committee, that he will use every means in his power to get the New Testament translated into the Bulgarian tongue, and that he is now corresponding with learned men of that nation, about the most proper steps to be taken for gaining this very necessary and desirable object.

In Rezan and Saratoff, two new provincial Societies have been formed; the first among a population of 882,000 souls, and the second for a population of 717,000, of whom 50,000 are German colonists, settled on the banks of the Wolga. The Saratoff Auxiliary promises great usefulness, and has already sent in 15,000 rubles, to aid the funds of the Parent Society. *Bible Associations* are forming rapidly in different quarters, under the auspices of the provincial Institutions. The Tula Society has no fewer than seven district Associations. The Arensburg Branch has an equal number. The White Russian Bible Society in Moghiley, has already formed two Associations in the towns of Mestislaff and Tschirikoff. The printing of the French Bible, and of the 12mo Slavonian Testament, is now completed, and a copy of each was presented to the Committee. It was also agreed to print 2000 copies of the Gospel of St. Matthew, in the Kirgisian dialect of the Tartar, at the Missionary Press in Astrachan. This translation is the labour of Mr. Fraser, Missionary at Orenburg.—After a lapse of many months, and after very considerable difficulties, it was finally resolved to accept the proposal of the rich Greek Merchant, Zosima, to print an edition of the Greek Bible of 3000 copies, at his expense, for the benefit of the Greek nation. This edition will be prepared from the most approved texts of the Septuagint, and of the Greek New Testament, without notes or comments, and will be printed under the superintendence of the Moscow Committee.

An interesting letter was laid before the Committee, with a subscription of 339 rubles, from the directors of the mines of Nertschinsk, on the borders of China.

The Wilna Society is now showing great activity; and the Odessa Society informs us of its having received a transport of 1265 copies of the Scriptures, which will enable it to carry forward its labours of love. In Tahanrog the Association prospers so much that we expect soon to hear of its having become an Auxiliary Branch. The official accounts were also read respecting the formation of the Bialastok Bible Society.

*From the Rev. T. Thomason, Calcutta, Dec. 6, 1816.*

The Committee of the Calcutta Society have requested me to thank you for your exhortation to an acceptance of the challenge to a competition with the Russian Committee, and to say, that they

heartily desire to meet them with corresponding zeal in this great cause. To strive who shall be most active in extending the blessing of the Gospel through the world, is, indeed, as you observe, a glorious strife.

We contemplate the labours of the Russian Bible Society with wonder and thankfulness, and cannot adequately express our joy at the rapid diffusion of the Scriptures, which has already been accomplished through them. But the prospects of future benefits is boundless. We doubt not, that He who has graciously raised up the Society, will abundantly crown its labours with his blessing. Its institution, at the present crisis, when we reflect on the rank and opulence of its patrons, and the vast sphere of its operation, on account of the multitude of nations which it embraces, is an event of the grandest promise, filling the mind with wonder and delight. We heartily congratulate your Society on this accession to their cause. We rejoice in what has been already effected, and in the anticipation of more extensive good; and assure you, that we are solicitous to use diligently all our means of friendly co-operation.

#### SUNDAY SCHOOLS.

[Communicated for the Christian Herald.]

The managers of the *Somerville Sunday School Society*, at their semi-annual meeting of the society, come forward with their report, feeling no small degree of confidence and comfort. Their feeble efforts, has given them grace to be in some measure faithful, and mercifully crowned that faithfulness with considerable success.

Seven Sunday Schools are now in successful operation within the bounds of this congregation, in which nearly 300 scholars are think that Divine Providence has been pleased to smile upon their receiving instruction. About one third of these are of the *African* race, most of whom manifest a solicitude to learn, and numbers of them have already accomplished the task of reading with more or less fluency; they have also committed Brown's Catechism, Watts' Divine Songs, the Scripture Lessons published by the Union School Society of the city of New-York,—together with numerous psalms and hymns of our church collection. These have received each a Testament, which is able, through the Divine blessing upon *their own reading*, to make them wise unto salvation. The managers are led to cherish high expectations of a happy result from their labours, from the use many of these children of Africa are making of their New Testaments. They study them through the week, and repair to the Sunday School to answer upon them; which some do so remarkably, that we cannot but entertain a hope of their being *spiritually taught*.

In one of our schools we have a black woman, who could only spell when she came to us, and who answered in the first week, 40 verses in Brown's Catechism; and when she had attended four Sabbaths, she committed a chapter in the Bible and a hymn every week.



The other two thirds of our school are young persons of both sexes, and all classes in society, whose minds are becoming stored with scripture truth, conveyed by means of catechisms, hymns, and scripture lessons, upon which they are weekly examined. We have little boys of 11 years, who the two last months have recited from 300 to 400 verses in the Helenbrook Catechism; and numbers of children from 10 to 13, who have weekly committed from 70 to 100 verses in their Bible; besides some little girls of 13, who during the summer have answered near 2000 verses.

The managers experience the highest satisfaction in the effects of their efforts to convey religious instruction to the youth, by questioning them upon two or three chapters in the Bible given them to study through the week. In this teachers and scholars have become greatly interested, and the children not only answer very minutely, but many of them appear impressed with the sacred truths of Divine Revelation. Teachers and managers realize with joy the interest they take in their studies, and its happy effects on their morals and manners.

On the subject of the day school also, the managers, with thankful acknowledgments to the great Author of all good, congratulate the society. With the close of the quarter at least 20 will have completed their course of study, who have been gathered from the families of poverty, vice, and indolence, and who but for the efforts of this society would in all likelihood have grown up a burden to themselves and to society at large. They have now been taught to read well, much improved in their principles and manners, and dismissed from the school, each with a Bible, which they have promised to make the subject of their daily study. It is hoped their whole future lives will exhibit the good effects of the attention they have received at this school.

About 12 poor children are generally taught from the funds of the society who, while at the school, receive two suits of clothes in a year, in which they appear with credit at the Sunday School, and from thence attend public worship. The improvement in the children in several instances seems to have had an effect upon the parents, in exciting them to a better manner of living, and leading them to a more steady attendance at church.

The managers conclude this report with the expression of an ardent hope that the society will persevere in their laudable exertions, and with a fervent prayer for the Divine blessing to crown their labours with success.

#### AMERICAN BIBLE SOCIETY.

The Treasurer of the American B. S. acknowledges the receipt of the following contributions in October: viz—

*One hundred and fifty Dollars* for each of the following Clergymen, to constitute them *Directors for life*, namely, Rev. William Potter, of Savannah, Geo., from a gentleman of that place; Rev. Wm. B. Johnson, of Beaufort, S. C., from the same; Rev. Dr. John M. Mason, from the ladies of the Associate Reformed Church

in Murray-street, N. Y.—also, the same sum from Abraham Varrick Esq. of Utica, N. Y., to constitute himself a Director for life.

*Thirty Dollars* each, to make the following Clergymen *Members for life*, namely, Rev. Dr. Alvan Hyde, by several ladies of Lee, Hampshire county, Mass.; Rev. Walter Chapin, by the Female Cent Society in N. Parish, Woodstock, Vt.; Rev. Wm. Percy, of the Episcopal Church, by the Charleston Female B. S., South Carolina; Rev. Richard Furman, of the Baptist Church, by the same; Rev. Urban Cooper, of the Methodist Church, by the same; Rev. Benjamin Palmer, of the Congregational Church, by the same; Rev. James Porter, by the Female Charitable Society in Pomfret, Conn.; Rev. Wm. Andrews, by the ladies of the first Society in Danbury, Conn.; Rev. D. Lord Perry, by the ladies of the Ecclesiastical Society in Sharon, Conn.; Rev. Jeremiah Hallock, by the parishioners of the town of Canton, Conn.; Rev. Stephen Thompson, by the Female B. S. of Connecticut Farms, N. J.; Rev. Elias Riggs, by the Female B. S. of New Providence, N. J.; Rev. Samuel B. How, by the ladies of the Presbyterian Congregation of Trenton, N. J.; Rev. Prime Hawes, by the ——— of Glastonbury, Conn.; Rev. John H. Rice, by the female members of the First Presbyterian Church in Richmond, Va.; Rev. Daniel Crocker, by the females of the Congregational Society in Reading, Conn.; Rev. Heman Ball, by the ladies of the Church and Congregation in the East Parish in Rutland, Vt.; Rev. Jonathan Nye, of New Fane, *present* Grand Chaplain, by the Grand Royal Arch Chapter of the state of Vermont; Rev. Ebenezer Hibbard, *past* Grand Chaplain, by the same; Rev. David Oliphant, by the females belonging to the congregation of Keene, N. H.; Rev. Justus Edwards, by the Female Charitable Society in the South Parish of Andover, Mass.; Rev. Sereno Edwards Dwight, by the society of females belonging to the Park-street Church, Boston; Rev. Mr. Dutton, of Strafford, Conn., by the Friends in the city of New-York; Rev. James Chrystie, of Union Village, Washington county, N. Y., by a lady in this city; Rev. Jacob S. Field, of Pompton, N. J.;—also, 30 dollars from Henry Rogers Esq., N. Y., as a member for life; 50 dollars from the Fredericksburgh B. S., Va.; 150 dollars from the Fayetteville B. S. (N. C.); 30 dollars from the Female B. S. of Poughkeepsie; 375 dollars from the Maine B. S.; 24 dollars, being a congregational collection at Argyle, Washington county, under the pastoral charge of Rev. Geo. Mairs. Also, received in September, and omitted to be published, 30 dollars, by a number of ladies of the Rev. Newton Skinner's parish, in Borlies county, to constitute him a member for life. The name of Rev. *Samuel B. Wilson*, made a member for life, by the female members of his church, in Fredericksburgh, was omitted to be inserted in the last publication, through the mistake of those who transmitted the information to the Treasurer.

\* \* The donations to the Biblical Library are omitted for want of room—they shall be inserted in our next.